

it out to dry in the sun throughout the next day, then pound again and store in jars. The total process takes two days."

U Myaing continues his explanation of the IN fishery:-

"The fishery is worked on a co-operative basis. We contribute equal sums of money. If one puts up Rs. 100/- all put up Rs. 100/-; if Rs. 1000/- all put up Rs. 1000/- each. We group together and work. Rights to the site of the fishery must be secured from the government by auction. We have to make an initial payment of about Rs. 1000/- or Rs. 2000/- and in bidding among ourselves the price increases to eight thousand, nine thousand, ten thousand, twelve thousand. The original price was three thousand rupees. This is the cost of the Deputy Commissioner's auction. There were many bidders at the auction for the IN. Four, five, six. For example if I give a thousand rupees you offer two thousand, he gives three, four, five thousand When it comes to the hand of the successful bidder the price has increased. The money for the fishery rights have to be paid in later (after the fishing has begun). For example if I pay in a thousand rupees this month, I pay a thousand the next month and the next, in several instalments. This is in addition to the amount we sink into the actual working of the business. (Cost of constructing the IN and equipment)."

"The fishermen do not get paid a salary. They have shares. Accounts are kept of how much fish is caught, how much sold, and only after the IN has been worked to the end of the season is everything cleared up. Each fisherman gets only one share, and the profits are equally divided. We have to pay equal amounts of money for the IN and the money we get from the IN is the same for each of us. We all group and work together. There are some INS where one takes the lead and engages all the men and works it for himself. What he gets he keeps for himself. He pays the wages. In selling, we discuss the matter among ourselves and then sell. The four or five elders get together and if they decide to sell this kind of fish for this price, it is sold."

"As one of the elders, I go alone and bid at the auctioning in the Deputy Commissioner's office. I also supervise the actual fishing saying to the other fishermen - "Do this, and this and this." I have a list of what things they need and have to go and buy these things for them. I have to buy poles, I have to buy IN bamboo, I have to buy all the implements which are to be used. I have to collect money, and buy all the implements used in the IN. I have to keep accounts for this. I get a bit more money (than the other fishermen) by making goods (from the profits of manufacture). You see, I also make dried Mga-gri fish and Mga-dang. I buy the fish from them and process it. I have not worked at INS all my life. I worked for about ten years at the time when the British king reigned. When the Japanese came I worked at INS no longer." (He then bought fish and sold the preparations.)

U Myaing gives the following supplementary information:

"There are ten leaders or foremen in the village, each of them taking charge of about seven or eight men. In all there are about eighty workers in the three sub-villages of Pathwe working with me at our IN. About thirty or forty of these live in IN-GH-NEI on our side of the river. These are men working at our IN only. There are also workers living in the village who work in the six other INS of the neighbourhood. About a hundred of the two hundred families in IN-GH-NEI work INS. The rest process the fish, dry it, make ngard etc., and to do this they have to buy the fish from the IN workers. Afterwards they sell to buyers who come from Upper Burma. Or sometimes they go upcountry in boats and steamers to sell the produce. Some people who are not IN workers go to the INS and help to extract fish oil. Fish like Mga-pare-dang yield about one viss of oil to every 10 viss of fish. The fish are cut open with a knife and the fat collected. The women come and help without payment and take home oil for themselves when they go back. The women of my household

also used to do this.

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first a bewildered refugee, but gradually assumed the role of a labourer rising in the ranks. The case indicates the mobility of the Burmese family and shows clearly that it may function successfully outside of the confines of its original social atmosphere.

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The family in Burmese society: The successful mobility of U Myaing's family indicates that the immediate family is the primary social unit of Burmese society. The Burmese community is then a congregation of immediate families who engage in activities of mutual benefit within the protective framework of the village structure. This interpretation highlights a particular type of individualism which is a family individualism depending on the roles of each member of the family for its full expression. This concept seems tied to the Buddhist idea of individual salvation through acts of merit on the one hand and the exigencies of gaining a livelihood on the other. The family is the basic economic unit and though it will enter cooperative endeavours (like the IN fisheries, or communal net propitiations), has the ultimate responsibility and capabilities of supporting itself. The extended family is important, as indeed is the total village social structure, only in so far as it contributes to the maintenance of the individual immediate family of procreation including spouses, offspring and aged parents. The "looseness" of the social structure conversely allows mobility of the immediate families. This analysis indicates that attempts at modernizing of the Burmese people (acculturation) should meet with a minimum of structural obstacles - such as caste, clan and rigid associations might present.

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The Burmese culture pattern and the individual: The village culture pattern is dominated by a series of relatively simple, interrelated ideas held by all. Each individual feels himself temporarily occupying a particular situation which is only one of many existences and but an instant in eternity. He is fated to be a member of a particular family with a set of opportunities through life. Life should be pleasant and must be virtuous if future existences are to be pleasant. He must realize as fully as possible the talents and opportunities that come to him through his KAMMA situation. In the villages this concept is a great stabilizing force and tends to make an individual content with